



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



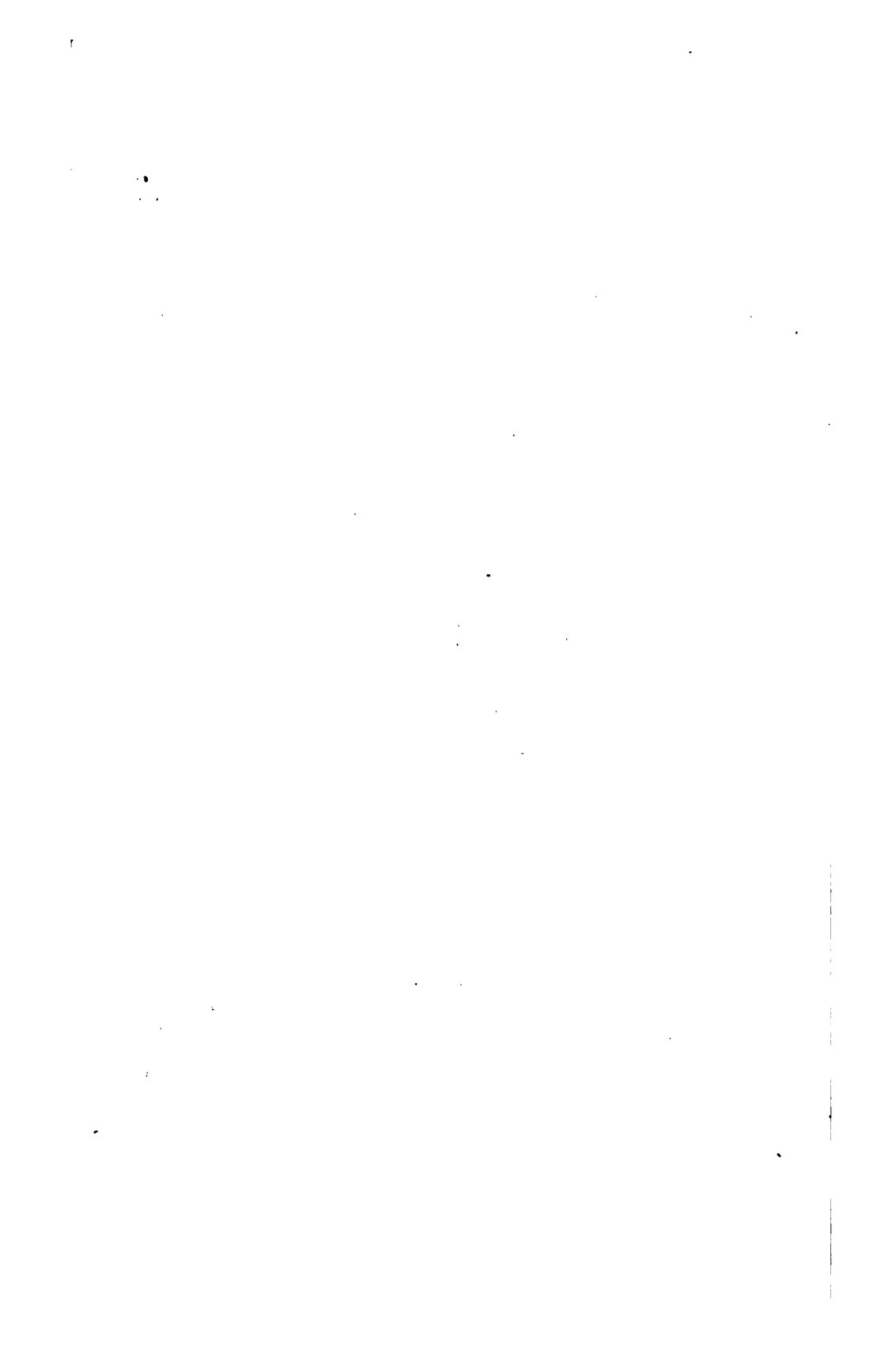
40.

97'.



A
LETTER,
&c.

A
LETTER,
&c.



REMARKS
ON THE
SEPULCHRAL MEMORIALS
OF
PAST AND PRESENT TIMES,
WITH
SOME SUGGESTIONS
FOR IMPROVING THE CONDITION OF OUR
CHURCHES,

IN A LETTER ADDRESSED TO
THE REVEREND THE PRESIDENT, AND THE MEMBERS OF THE
OXFORD SOCIETY FOR PROMOTING THE STUDY OF GOTHIC
ARCHITECTURE.

By J. H. MARKLAND, F.R.S. S.A.

"Man is a noble animal, splendid in ashes, and pompous in the grave,
solemnizing natiivities and deaths with equal lustre."—*Sir T. Brown,*
Hydriotaphia, chap. v.

OXFORD,
JOHN HENRY PARKER:
J. G. F. AND J. RIVINGTON, LONDON.
MDCCCXL.



OXFORD :

PRINTED BY I. SHRIMPTON, CORN-MARKET STREET.

A L E T T E R,

&c.

GENTLEMEN,

As the Oxford Society for Promoting the Study of Gothic Architecture, devotes so large a portion of its attention to the existing state of our Ecclesiastical buildings, and may, by its influence, diffuse not only a pure taste in the erection of new Churches, but a strong desire for the restoration of our ancient and more beautiful fabrics; I beg leave to address the following remarks to you, in the hope that my suggestions may receive your sanction, and that a degree of weight and authority may thus, eventually, be given to them, which the recommendation of an individual cannot impart.

I am certainly not among the number of those, who would banish sepulchral monuments altogether from our Churches, deeply reverencing, as I do, the antiquity of the custom, and the feeling of love and respect for the dead, which, in many instances, prompts their erection; and also

believing, that they have often been the means of producing a salutary impression upon the living. "The sensations of pious cheerfulness, which attend the celebration of Sunday, are," says Wordsworth, "profitably chastised by the sight of the graves of kindred and friends, gathered together in that general home, towards which the thoughtful yet happy spectators themselves are journeying." It cannot however be denied, that common-place monuments and tablets have been, and continue to be, most needlessly multiplied, and that this excess might be wisely restrained. On the walls of many Churches, instead of contributing to the beauty of the fabric, they are unsightly excrescences. Not only has every vacant place been seized upon, but portions of the original structure have been shamefully mutilated to receive them. For example: Mr. Rickman, speaking of the ancient altar-screen at Beverley, "unrivalled in its description of work," observes, "that some remarkably fine and intricate tracery has been *cut away*, to put in some poor modern monumental tablets^a. Instances of this carelessness, and depravity of taste, meet us perpetually.

In the majority of cases, why is not the simple gravestone allowed to suffice^b? Perhaps the very

^a On the Styles of Architecture in England, fourth edition, p. 268. (Appendix, A.)

^b "It is my will, that no costly monument be erected for

individual, whose name is to be conspicuously engraved on a costly monument, was so averse to notoriety, that the distinctive excellency of his character, consisted in those retiring qualities which never desired to travel out of the domestic circle.

Again; how frequently does it happen, that on such memorials all that is mentioned is nothing more than what the parish-register could tell us. "Most inscriptions record nothing else of the buried person, but that he was born upon one day, and died upon another: the whole history of his life being comprehended in those two circumstances that are common to all mankind. I could not but look upon these registers of existence, whether of brass or marble, as a kind of satire upon the departed persons, who had left no other memorial of them, but that they were born and that they died^c."

my memory, *but only a fair flat marble stone to be laid over me.*—And I do very much desire my will may be carefully observed herein, hoping it may become exemplary to some or other: at least however testifying at my death—what I have so often earnestly professed in my lifetime—my utter dislike of the vast expences laid out in funeral solemnities, with very little benefit to any; which, if bestowed in pious and charitable works, might redound to the public or private benefit of many persons." Extract from Bishop Sanderson's Will—Walton's Lives.

^c Spectator, 26.

To treat of inscriptions generally, forms no part of my present object; but, in alluding to them, may it not be asked, whether there are not too many instances where they breathe the language of *assurance*, rather than that of *hope*? forgetting that the Church ventures only thus to express herself even of the most excellent of the earth. How seldom is it that they realize, what has been considered the perfection of an epitaph, "the epitome of a sermon, teaching the most useful truths in the most comprehensive form." Of the various classes into which they are divisible, is not the *complimentary* the most common, where "the dead are more indebted for their praise to invention than to merit^d?"

If a monument is to be regarded *solely* as an abiding tribute of affection, which it is fair to presume is the chief intention in erecting it; there are frequent instances, where a work, involving a large outlay of money, is in effect useless for such a purpose, and must be considered as a sacrifice of

^d Olla Podrida, No. 39. To the last class, the satire of Fielding is justly applicable. The selfish and unamiable Captain Blifil, is eulogized on his monument as having faithfully discharged all the charities of life. This Fielding describes to be an epitaph "in the true style," and to have been written "by a man of as great genius as *integrity*; one who perfectly well knew the captain!"

expense well intended, but altogether misapplied. The object, however distinguished or valued in his private circle, or in his own immediate neighbourhood, by the excellency of his life and character, may have died remote from his residence, *a stranger in a strange land*^e. Now, where no sentiments of love, respect, and attachment, arising from intimacy, can exist; where no acts of charity and usefulness can be remembered, which would be associated with his tomb; in such a case *that* memorial is utterly valueless: neither engaging the attention of the inhabitants of the place of burial, nor attracting even the criticisms of an accidental visitor, unless its merit be of a high order as a work of art.

Besides, in the course of no long period of time, these melancholy relics themselves, if they do not altogether disappear from injury, become as much neglected and forgotten, as do the names of those recorded upon them^f.—*Their memorial is perished with them*^g.

^e Exodus ii. 22.

^f "Our fathers find their graves in our short memories, and sadly tell us how we may be buried in our survivors.—Gravestones tell truth scarce forty years.—To be content that times to come should only know there was such a man, not caring whether they knew more of him, was a frigid ambition," &c. Sir T. Brown, *Hydriotaphia*, b. v.

^g Psalm ix. 6.

Where will you have your virtuous name safe laid—
 In gorgeous tombs, in sacred cells secure?
 Do you not see those prostrate heaps betray'd
 Your fathers' bones, and could not keep them sure?
 And will you trust deceitful stones fair laid,
 And think they will be to your honour truer?
 No, no; unsparing Time will proudly send
 A warrant unto Wrath, that with one frown
 Will all these mock'ries of vain-glory rend,
 And make them (as before) ungrac'd, unknown;
 Poor idle honours, that can ill defend
 Your memories, that cannot keep their own^b.

If, from the comparatively humble station which an individual may have occupied, or from his uneventful life, no useful lesson can be taught by the record on his tomb, why should not an outlay (which in this case must be prompted by somewhat of vanity in his surviving friends) receive another and a higher direction? Might not the cost be made instrumental to a better and a holier end? Might it not be devoted to the service and glory of God, and to the benefit of those who worship in His House? The urn and sarcophagus—strange ornaments in a Christian Temple!¹

^b S. Daniel.

¹ In going through Gibbs's *Designs of Buildings and Ornaments*, (fol. 1728,) we are struck with the limited fancy of the artist, as he gives us no less than "sixteen designs for monuments, consisting only of sarcophaguses or monumental

the female figure, veiled with drapery, sitting under a willow, or bending over a tomb; these designs have become wearisome and uninteresting from repetition, and, unless they proceed from the chisel of a master, cannot but be disregarded. It should be an object therefore with us all, where our influence may extend, to endeavour to restrain the passion for erecting sepulchral memorials, in order that they may be confined to those individuals who, from their talents and their useful lives, merit posthumous honours; and that when they are erected, due attention should always be paid to the proper disposal of them in our Churches, and their adaptation to the character of the building which is to contain them. But far more strongly would I urge, that instead of costly monuments, other memorials should be chosen, where it is practicable, which would be not only more durable, but, it may be supposed, more acceptable to those who reverence the spot where the ashes of their friends repose.

urns in the ancient taste." Describing Prior's monument in Westminster Abbey, designed by himself, he says, "The figures representing the muse Clio on one side, and History on the other, *with the boys a top!* are very well performed by Mr. Rysbrach, an excellent sculptor." Yet it was upon this monument a poet wrote,

Each artist here perpetuates his name,
And shares with Prior an immortal fame.

Before I call your attention more immediately to this part of my subject, I would offer a few observations upon what appears to have been the practice of our ancestors; it is one, amongst many others, where we may shew our wisdom by following their example.

Monuments and tombs were rarely erected by them, but to commemorate the most distinguished of mankind, and these were both magnificent and appropriate; two circumstances which, if now attended to, would so confine their numbers as, in some measure, to remedy the evils complained of.

——— “The speaking marbles shew
What *worthies* form the hallow'd mould below;
Proud names, who once the reins of empire held,
In arms who triumph'd; or in arts excell'd:
Chiefs, grac'd with scars, and prodigal of blood;
Stern Patriots, who for sacred freedom stood;
Just men, by whom impartial laws were given,
And Saints, who taught, and led the way to Heaven^k.”

Not only was great judgment exercised by them in the style and form of a monument, but likewise in the choice of its situation. Surely attention should always be paid to adapt a monument to the character of the building which is to contain it; we ought not to find, in

^k Tickell.

a Cathedral, as we now do, the model of a Grecian temple, a finished specimen of Attic taste amongst massive Norman pillars and pondrous arches! Inattention in these instances has led, in later days, to the introduction of sepulchral memorials into several of our finest Churches, which reflect severely upon the negligence of those who ought to have proved themselves more vigilant guardians of their sacred trust. If we select our specimens of monuments from periods antecedent to the reign of Henry the Eighth, we seldom find any thing incongruous; a harmony, propriety, and fitness, are discernible, putting to shame the works of later days: for, with the introduction of the debased Italian style, taste in Monumental Sculpture was almost, if not altogether banished. Compare the chantries in Winchester Cathedral, the monuments of Edward the Second at Gloucester, and of the Black Prince at Canterbury, the exquisite Percy monument in Beverley Minster, and the noble series of tombs in Tewksbury Church, a fitting receptacle for them; with the degraded specimens—alas, a most prolific class! which were produced during nearly two centuries dating from the middle of the Sixteenth¹.

¹ I am not forgetful of the splendid specimens of genius, which during the latter part of this dark period were produced by the chisels of Roubiliac and a few other artists. To what-

Amongst the works of an earlier day, the altar-tomb with its recumbent effigies, (occasionally surmounted with a gorgeous and appropriate canopy,) conveys to the mind of the spectator a feeling of solemnity and awe. The supplicating attitude of the ecclesiastics and warriors who sleep below, awaiting their awful summons, associates well with *our* hope to be "numbered with the saints in glory everlasting;" and when the eye glances on them in the hour of prayer, feelings are awakened which ought not to be hastily dismissed.

The Knight's bones are dust,
And his good sword rust;
His soul is with the Saints, I trust^m.

Modern sculptors of the highest celebrity may be quoted as having evinced their admiration of this style of monument, by a successful adoption of it, and amongst them we may number Banks, Westmacott, and Chantrey. These fine altar-tombs gave place to piles of marble and stone

ever censures the works of the former may be open, (and I have heard severe ones from a master in the art,) the mind which could conceive, and the hand which could execute the statue of Newton, and the figures of Bishop Hough and Mrs. Nightingale, will always be spoken of with reverence by me.

^m Coleridge.

offensive to the eye of taste, as that of Sir Cloudesley Shovel in later times, of which Addison so justly complains. A simple description of their more striking features, will sufficiently explain their deformity, and this has been done with accuracy by Mr. Bloxam, in his useful work on the Monumental Architecture and Sculpture of Great Britain. "These stately memorials are composed of various coloured marbles, fancifully decorated with painting, gilding, and sculpture, and present a combination and infinite variety of arches, columns, tablets, pyramids, obelisks, escutcheons, arabesques, and scroll work".

To exemplify the unsightliness of these structures, let us contrast two monuments adjoining each other in the Church of Stratford-upon-Avon, the one of Sir Hugh Clopton, recently restored in a most skilful manner, and the over-charged and tasteless one to the memory of George Carew, Earl of Totness, who died in 1628. Let us also compare the tomb of Richard Beauchamp, Earl of Warwick, in his beautiful Chapel at Warwick, with the adjoining one of Robert Dudley, Earl of Leicester, quoted by Mr. Bloxam, as "a gorgeous specimen" of the debased style, and which represents rather a mountain of confectionary than a solemn sepul-

chral memorial°. What a debasement in taste had occurred in the century and a half which had elapsed between the erection of these two last-named monuments!

To receive these *walls* of stone, for such from their vast dimensions they may be termed, what havoc has been caused by wilful and careless mutilations! Sometimes the whole, or the greatest part of a window, full of beautiful tracery and painted glass, or a portion of a wall, filled with fine sculpture, was sacrificed or blocked up; incisions were made into columns; capitals of the most delicate foliage, decorated pannelling, niches, and canopies; all these fell sacrifices when they interfered with human vanity. Many of our Churches, once models of beauty and of fair proportion, have been (as it were) cut to pieces or pared down to receive a succession of these monuments which rank amongst the very poorest specimens of art. Of the extent of this evil, too many of our Cathedrals present examples; amongst smaller buildings, the Temple-Church may be cited as an instance. Even the misdeeds of the Iconoclasts did not give birth to a greater outrage, than

° "The pride of this Minister never appeared so conspicuous as in the legends and ornaments of his tomb. These funeral honours engaged them in some common reflections on the folly of such expedients to perpetuate human grandeur." Hurd's Dialogues, III.

that which was perpetrated under the auspices of the Duchess of Buckingham and of Pope, as late as the year 1720, in the erection of the monument of Sheffield Duke of Buckingham, in Henry the Seventh's Chapel, where three statues with their niches were destroyed, in order to receive the incongruous medley which is thus described: "The portraiture of his Grace, habited like a Roman general; and at his feet that of the Duchess, weeping. On the top of the basis of the column is seen in relievo, Time bearing away the four deceased children of the Duchess, whose effigies are represented in profile-bustos supported by Cupids lamenting^p."

This group might have ornamented a pavilion in her Grace's park, but how unsuited is it to its present situation, and judging from the statues which are left in the Chapel, at what a sacrifice has it been admitted^q! As regards Westminster

^p Pope's Works, Bowles's edit. vol. x. p. 145.

^q It is somewhat singular, that this nobleman is said to have obtained permission to remove certain *cancelli* in the Abbey of Westminster, in order to make room for Dryden's tomb which was erected at his expense. This tomb stands upon the spot where Nicholas Brigham in 1555 was desirous of placing a monument to the memory of Chaucer, but permission was then refused, the building being more vigilantly protected from injury in the sixteenth than in the eighteenth century. Urry's Life of Chaucer.

Abbey, *that* building has been converted in appearance into a statuary's yard, and any real improvement is confessedly hopeless. An entire stop should however be put to the introduction of any *fresh* statues into that Church. It should serve as a beacon to individuals and bodies having a control over fine Ecclesiastical buildings, and a jealous care and superintendence should be exercised in placing every monument that is hereafter erected within their walls.

Now in venturing to point out another class of memorials for the dead, as substitutes for a large proportion of unimportant and uninteresting monuments and tablets, my purpose is to associate the names and the virtues of those, who are really worthy of such commemoration, with something more important and more beneficial than all that Sculpture and epitaphs *alone* can afford.

On the death of the head of a family of rank or wealth, I would submit that the more pressing *spiritual* wants of a neighbourhood should be consulted, and that a parish Church, a district Church or Châpel, or a School should be erected or enlarged as circumstances might require. If no such building or additions be called for, then let inquiries of the following kind be made. Does the body or an aisle of the existing Church of the parish, its chancel, porch, roof, tower,

or spire, call for restoration? In what state are the altar and its screen, and the font?¹ In many of our Churches the altar-screens have either perished, or the original work is hidden or defaced by clumsy wood-work, or by paintings, "where sprawl the saints" of artists less skilful than Verrio or Laguerre;—let such be carefully restored. In others of our Churches, the altars themselves and fonts will be found in a state of filth and decay disgraceful to us as members of Christ's Church, professing to hold in reverence the Sacraments which He has ordained, but wholly regardless of the places of their celebration. On this point we should "cry aloud, and spare not." The furniture of our altars, is often such as would be rejected from the humblest room in the humblest dwelling. Am I guilty of exaggeration in saying, that in these days, a man, possessed of countless wealth, presents himself at the Communion-Table of his parish Church, where he is surrounded by mildewed walls, and where the rails, and perhaps the Table itself, from rottenness, are falling to decay²; where he kneels upon damp straw, as if the partaking of the Holy Eucharist were an act of penance, rather than one of holy joy; and then returns from this unwholesome and

¹ (Appendix, B.)

² (Appendix, C.)

unseemly building, to a palace filled with every object that can gratify the senses; where the value of one picture on his walls, or of one piece of plate upon his table, would render the House of God fitting for its sacred uses^t? Ought these things to be so? Should it not occur to such a one that while he *dwelleth in an house of cedar, the ark of God dwelleth within curtains*^u? Perhaps the advowson of the Living may be his property, or he may be the lay-impropriator of the tithes of the parish. "If lay-impropriators would but consider by what fraudulent means these tithes were *originally* taken from the Church; if they would but remember for how many centuries this property has been devoted to sacred purposes; if they would ponder, upon the bare possibility of the correctness of those views which very grave and learned persons have entertained, as to the fatal consequences which have attended the possession of this property by private families; if

^t As this passage may appear to be the echo of one addressed to the Clergy of the Archdeaconry of St. Alban's in May last, I would beg to state, with Sheridan, that in this instance, "two persons have certainly happened to hit upon the same thought;" these observations were written long before the Archdeacon's excellent Charge met my eye. It is satisfactory to me to find, that they have the support of so high an authority as that of Archdeacon Hale.

^u 2 Sam. vii. 2.

they would but allow their minds to dwell upon the repulsive and startling effect which is produced by the fact, that where God once had all, He now has so little, and they so much; I cannot but think, that what may not be required by justice, would be supplied by piety, and that the offerings of a free-will devotion would, in a far more noble and effectual manner, do that which legislative enactment might perhaps do, but perhaps could not do, without committing injustice*.”

“Let us reverence the spirit of self-sacrifice of the dark ages, as we contumeliously term them, and see with what a noble ardour, the men of those days, devoted *all*—money, time, thought, hope, life itself—to raising for God and man, shrines as worthy of God as human hands could raise, and fit and able to lift man’s thought and hope beyond earth, and lead it on heavenward. *They* did not sit down to sum up the exact cost of glorifying God; they did not calculate exactly how many the

* Speech of James R. Hope, B.C.L. in the House of Lords, on behalf of the Deans and Chapters against the Ecclesiastical Duties and Revenues’ Bill, p. 35. The eloquent advocate probably refers to those “grave and learned persons,” Archbishop Whitgift and Spelman. See Croker’s edition of Boswell’s Johnson (note), 12mo. vol. viii. p. 146. On this important subject, I would refer to Mr. Wilberforce’s Essay on the Parochial System, p. 122.

holy roof could cover; they knew with their hearts, if their tongues never uttered the truth, that

High Heaven disdains the lore
Of nicely-calculated less or more.

And in the spirit of that higher philosophy, they gave all they could, knowing that they gave not in vain. And vain it has not been. No! as year by year the pealing anthem has fallen on the charmed ear, and nave and choir and aisle have unfolded their awful perspective to the astonished eye; if a human, as well as a heavenly register could have been kept, to tell what transports of love, of devotion, of heartfelt penitence, of rapture and of tears, the holy walls have witnessed and sent up in memorial on high; the lowest of all the low, the Utilitarian himself, if he believed that there is another world beyond the grave, would be constrained to allow, that the riches lavished on the Abbey and the Cathedral were spent wisely and well^v."

This noble passage could not be curtailed; let it have the more influence as the powerful mind that dictated it, now speaks from the grave. It is under the influence of the same elevated

^v The Duty of Maintaining the Truth; a Sermon preached before the University of Cambridge, May 18th, 1834. By H. J. Rose, B.D. See Hooker's Eccles. Pol. b. v. c. 11.

feelings, that a living writer, before referred to, has well and beautifully observed to the same effect. "We build Churches by calculation, as a matter of necessity; but of old Church-building was a delight, a luxury, a passion.—Then men of wealth would build some glorious fane from foundation to turret, and those whose means were less abundant, *would furnish a pillar, a transept, or a choir*: each man felt a paternal interest in his work; while he lived, he delighted to visit it, and watch its progress; when he died, his mortal remains were laid beneath the roof which he had raised, in hope of His coming Whose promise had called forth his bounty*."

* Wilberforce on the Parochial System, p. 99. Dugdale, in his Monasticon, has given an agreement for building "a new Body of the Collegiate Church of Fotheringay joining to the Quire," which affords some interesting and valuable information as to the course of proceeding adopted at that period, (13th of Henry VI.) in undertaking a work of this kind. Two commissaries, "a Squier and a Clerke," are named to act on behalf of "the High and Mighty Prince, the Duke of Yorke, on the one part, and Wm. Horwood, Freemason, on the other." The work to be executed is minutely described, and the munificent aid which is to be given by the Duke is thus particularized: "And of all the werke my Lord of Yorke shall fynde the carriage and stuff—viz. Stone, Lyme, Sande, Ropes, Boltes, Ladderis, Tymbre, Scaffolds, Gynnes, and all manner of Stuff that longeth to the said werke. And the builder shall haf of my said Lord CCC l sterlinges." Vol. iii. pt. ii. p. 162. edit. 1673. (Appendix, D.)

Surely by the rebuilding and restoration of *the old waste places*^a of our Zion, we should render far more honour to the dead, than by a continuance of our present practice. And let it be remembered, that in all the works which have been recommended, pannels with suitable inscriptions may be carefully let into the walls, recording the individuals commemorated, and the occasion when the works were raised and perfected.—Thus the name of a relation or friend would be incorporated with the shrine which holds his ashes. When we speak of the font and the altar, there are many touching associations which point *them* out as most fitting memorials and most worthy of restoration. At the one the deceased may have been baptized, and been made an inheritor of that Kingdom in which it may be humbly hoped his spirit rests in peace; and at that altar he may, during the largest portion of his life, have meekly knelt, and “received with trembling joy the signs and seals of God’s Heavenly promises^b.”

As an instance of the *kind* of restoration which I would suggest, I would select the remains of the Abbey-Church of Pershore in Worcester-shire.

^a Isaiah lviii. 12.

^b H. J. Rose.

Here columns heap'd on prostrate columns torn
From their firm base, increase the mould'ring mass,
Far as the eye can pierce appear the spoils
Of sunk magnificence^c.

The choir and south transept of this fine Church remain ; the former is a beautiful specimen of Early English Architecture, and is now used as the parish Church. The entrance to what formed the lady chapel, is blocked up by a comparatively modern screen, the workmanship of which is rude, and in the worst taste. Behind this, the north and south sides of the lady chapel are standing, though in a dilapidated state. If the east end and the roof of this chapel were restored, and the present screen thrown down, a small chancel of exquisite workmanship would be formed, and it would present a semi-hexagonal termination of the Church, at once graceful and striking. I would also recall to the reader's recollection the fact, that on the lamented death of the Princess Charlotte of Wales, a large subscription was devoted to the erection of a monument in St. George's Chapel, Windsor. I make no comment upon the style and execution of that monument ; the subject was one of such deep and general interest, that rare indeed must have been the talents which would have fully gratified public expectation ; but sup-

^c Thomas Warton.

posing this great expenditure had been devoted to building a Church at Windsor or Claremont, what might not Architecture and Sculpture combined on such an occasion have effected! and how much public benefit also would have been the result^d!

If the works here recommended for adoption, appear to be such as can only be accomplished by a large outlay of money, and can therefore be effected solely by persons of fortune, there are modes by which the same objects can be attained by individuals of moderate means. In the first place, instead of a paltry design being at once COMPLETED, and an inferior Church erected out of limited funds, the old custom of building by *degrees* might be resorted to.—A plan for a large Church might be laid down, but a *portion* of it merely, a chancel or a transept, might in the first instance be perfected; or the interior of a Church

^d It is with satisfaction that I here refer to the Oxford Memorial of Cranmer, Ridley, and Latymer.—Its promoters state, that “it was not intended that this Monument should merely commemorate their holy lives or their heroic deaths; if these alone had been the subjects, it appeared to many that too much honour would have been paid to the creature, and too little to the Creator.—It was urged that the structure should be a *Church*, as well as a *Monument*, an edifice to the glory of God as a place of Worship, and an edifice gratefully commemorative of His Servants,” &c. *Gent.’s Mag.* 1840, p. 379.

might be finished, while the completion of the external walls, tower, &c. might be left to the care and munificence of others. In all these undertakings, there might be a principle of *expansion*, both as regards the size and the ornaments of a building.

Secondly; to meet the views of persons of still humbler means, a fund might be created in each parish, to which sums might be contributed for the ornament of the Church, or of specific portions of it, or for the more effective performance of the Services.

This contribution should ensure the names of the deceased persons being recorded on proper tablets, with the dates of their birth and death. In this manner, both small sums would be collected, and names would be registered in a far more effective way than on scattered and decaying stones. The preservation of the names and dates in this form being very desirable, a family or an executor could not scruple to expend a few pounds for this object as part of the funeral expenses. The perishable boards with the names of benefactors, formerly employed, but now rapidly disappearing, should give way to suitable slabs of marble or stone, placed for the purpose in portions of the building where they would be seen, but where they would not disfigure the walls. To provide for some of these objects, there might be a further

relaxation of the Statute of Mortmain ; and let it be remembered, that this is needed not simply for the benefit of the Church, or (as they may still be termed by some) "superstitious uses," but for other objects of a public nature, and to the furtherance of which this law proves a serious impediment.

Again ; should it be urged that these suggestions, if generally adopted, would lead to a neglect of Sculpture, and that we should transfer the commemoration of the dead from Sculpture to Architecture, a little reflection will satisfy us, that the art of Sculpture would, on the contrary, be materially benefitted. The accomplished artist, instead of being doomed to tasks which must often be to him of the most insipid and uninteresting character, from their not calling for any high exercise of his talents, would be left to devote himself to works more congenial to his taste and feelings. Let statues and busts and relievos be multiplied, but let their *destination be changed*. Let the statues and busts of literary men be placed in those institutions with which they have been connected. Let those of lawyers be placed in Courts of Justice, or in the Halls of the Inns of Court ; those of medical men in the Colleges where their lectures may have been delivered, or in the Hospitals which they may have benefitted by the exercise of their talents and philanthropy ;

and those of eminent ecclesiastics in their College Libraries or Halls. Let provision be made in the Houses of Parliament now raising, for the introduction of statues within their walls. How much more advantageously might those of Lord Chatham and of Fox, of Horner and of Canning, have appeared in such a building, than crowded, almost buried, as they are, in the adjoining Abbey of Westminster. Of such men, monuments are not required on the particular spots where their ashes rest—these form the most precious deposit. Shakespeare's gravestone, with its quaint lines, would have drawn the same number of pilgrims to Stratford, if no mural monument to his memory had existed; and when we approach the gravestone, simply inscribed with the name of SAMUEL JOHNSON in Poet's corner, it awakens far keener emotions than the contemplation of his colossal statue in St. Paul's. But let it be remembered, that Sculpture *is* essentially combined with the plans here proposed. The Church-porch, the screen, and the font, may all be decorated, lavishly decorated, if desired, with appropriate Sculpture; all these ecclesiastical appendages would admit its introduction with perfect propriety and with good effect. Sir Richard Westmacott's alto-relievos on the screen of the Chapel of New College, are an instance in point. Painted glass might always be an accessory, and be applied with good

effect in the restoration of a window, and serve both as a record of departed excellence, and as a tribute of affection.

If, again, it be said that the whole tenor of these suggestions, instead of leading us to be "mindful of the honoured dead," is to promote the decoration of our Churches, it may be asked and urged in reply, What is the important object for which Churches are erected? Are they built in order to dignify dust and ashes, or to promote the honour and glory of Almighty God, and as means for the salvation of His people? Too long have they been receptacles for human vanity; too long have the beauty and order of the Services of the Church been marred by the poverty and meanness of the buildings in which they are celebrated.

It is fully admitted, that pure and holy thoughts may arise, and fervent prayers may be uttered alike under rafted roofs, as in vaulted aisles; but so long as man is influenced by external objects, will it be denied that devotion would be heightened, nay sometimes be produced, if greater attention were paid to holy places and holy things? "We protest against the supposition, that while human nature is constituted as it is, the mass of mankind will ever be brought, we will not say to spiritual-mindedness, but even to the *appearance* of religion, without landmarks, as

it were, to direct them^e;" and, if so, why should not endeavours be used that the heart may be prepared for religious impressions by the solemnity, the beauty, and the order of that Temple in which the worshipper is to kneel and pray^f? Too great "attention to outward circumstances, may often render men mere formalists, and it is lamentable when such is the case; but sometimes too it happens, that by the neglect of externals, principles themselves are forgotten^g."

We ask for no superstitious homage to creatures of wood and stone; but let us remember, that whilst God is to be worshipped *in spirit and in truth*, but yet *in temples made with hands*, those temples should be constructed, so far as the agency of man is concerned, *in the beauty of holiness*; and should be guarded with jealous care. Let us remember that His gracious promise to

^e Tales of the Village, by F. E. Paget. M.A. p. 41.

^f Sir Samuel Romilly describes the French Chapel which he frequented when young, as "a large, uncouth room, presenting to the view only irregular unpainted pews, and dusty plastered walls." The manner in which the Service was performed was equally unattractive; "Nothing," he adds, "was ever worse calculated to inspire the mind of a child with respect for religion than such a kind of religious worship." Life, i. 15. (Appendix, E.)

^g Visitation Sermon, by W. F. Hook, D.D. p. 126.

dwell amongst His children, and not to forsake His people^h, was made at that particular time when Solomon had completed the most magnificent of edifices, for the decoration of which was employed a workman skilful to grave any manner of gravingⁱ, for which great stones, costly stones, were brought for the foundation, and pure gold and precious stones for beauty, and all that art could give was bestowed upon that most holy house^k. And, lastly, was it not on the dedication of the second Temple, that the Almighty promised in this place will I give peace^l?

On closing this paper, I would distinctly repeat, in order that I may not be misunderstood, that my object is *not* to banish monuments wholly from our Churches, but to recommend that discrimination should be exercised regarding the individuals to be commemorated, and that great care should be employed in the disposing of them, so that the fabric should be honoured rather than the memorial. But still more would I earnestly suggest, that before money is expended on a marble

^h 1 Kings v. 17; 2 Chron. iii. 7, 10.

ⁱ Haggai ii. 9.

^k 1 Kings vi. 13.

^l 2 Chron. ii. 14.

memorial, the existing state of the Church itself, which is intended to receive it, should be considered.

There is another point upon which I would express myself distinctly. Let it not be supposed that any decoration is here recommended to be introduced into our Churches, which could expose either the Founder or Restorer to the charge of reviving superstitious ornaments, and thereby of "casting stumbling-blocks in the path which truly leads to the Sanctuary^h." We are told that when the excellent George Herbert undertook the rebuilding of the Church of Layton, he made it so much "his whole business, that he became restless till he saw it finished," and that for "decency and beauty" it exceeded all others. It is decency and beauty, such as Herbert, and men, with feelings like his own, would have approved—such as our own pure and Apostolic Church sanctions and nothing more—which I earnestly desire to see universally adopted in our Ecclesiastical Buildings.

However superficial these remarks may appear to many, they will not, I flatter myself, be so regarded by a body of gentlemen who consider it highly important "to provide for

^h Quart. Rev. v. lxvi. p. 354.

the cultivation of correct Architectural taste;" and who will doubtless be cordially disposed to second any effort for calling into existence works, which shall be witnesses "to future days that the spirit of piety and charity which animated our forefathers, is not altogether extinct amongst their children^s."

One signal instance of this exalted spirit, we have happily witnessed; and of that splendid and beautiful monument of piety and munificence, the Church of THEALE^h, I would gladly speak more fully, did not delicacy on this occasion restrain me. But may I not assert with truth, that one of the highest earthly rewards which the excellent Lady, the foundress of that Church, could receive, would be to witness her good deed imitated—rivalled—nay, surpassed—by the rich and mighty of the land! With gladness would she say, *As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy Thy people offer willingly unto Theeⁱ.*

^s Twenty-second Report of the Incorporated Society for promoting the Enlargement and Building of Churches and Chapels, 1840.

^h In the County of Berks, erected a few years ago. (Appendix, F.)

ⁱ 1 Chron. xxix. 17.

With my cordial wishes for the success and prosperity of your Society, and that its beneficial influence may be widely diffused;

I have the honour to remain,

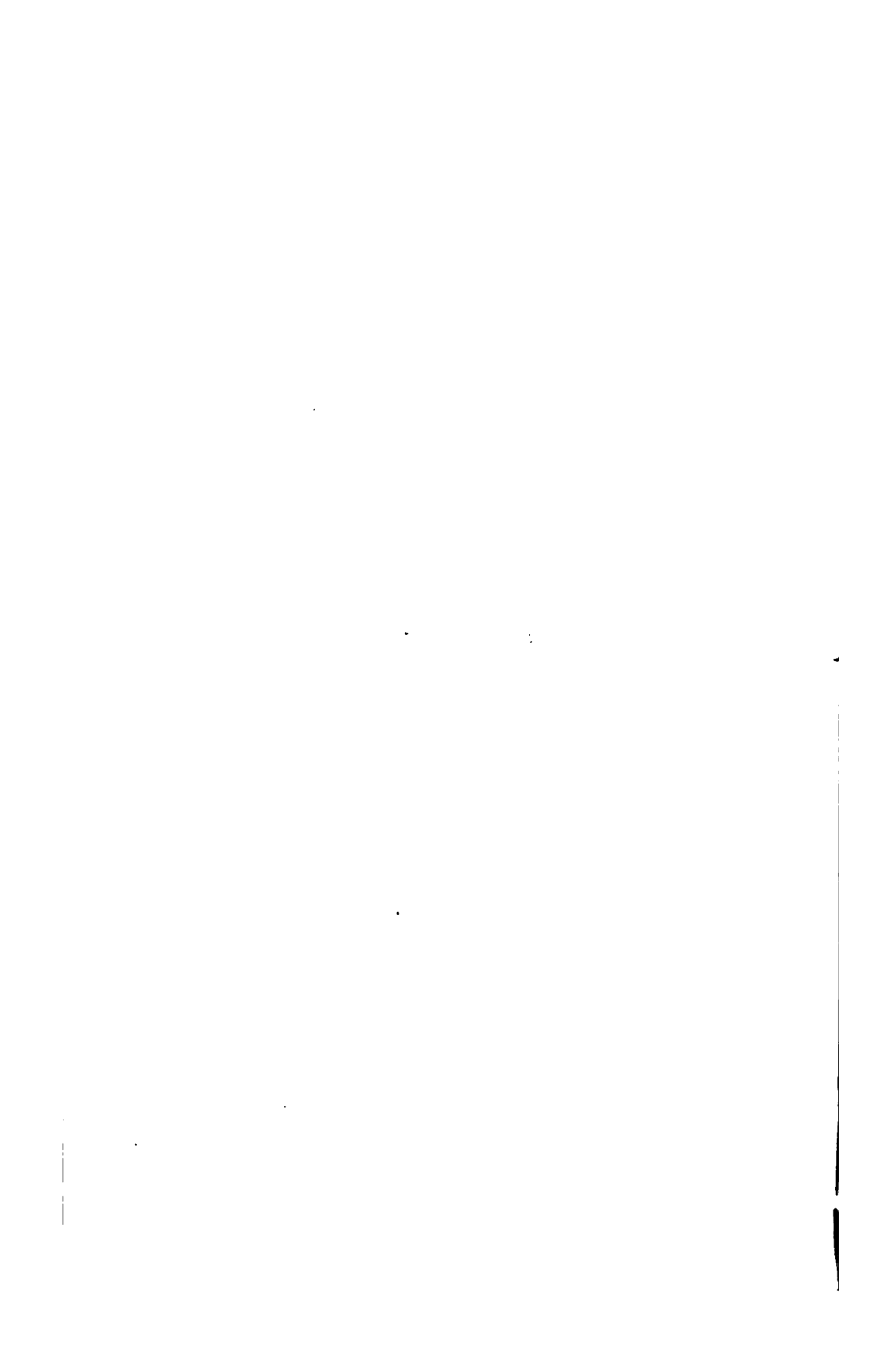
Gentlemen,

Your most obedient and faithful Servant,

J. H. MARKLAND.

Great Malvern,
1840.

APPENDIX.



APPENDIX.

Note A, page 6.

A late Derbyshire tourist, Mr. Rhodes, observes, that the Church at Ashbourn has been "strangely defaced and cut away, in order that some unmeaning monumental tablets might be more conveniently put against them.—It is a pity (adds the tourist) that the Churchwardens, who allowed such a mutilation to take place, were not made to do penance for such an instance of bad taste." Happily this reproach no longer applies to this fine Church. Amongst the many restorations which have there recently taken place, under the direction of the architect Mr. Cottingham, he has judiciously removed these tablets to places more suited for their reception; one large monument of the age of James I., which interfered with a beautiful lancet window, has been placed against a blank wall, and partly sunk into the ground, without any portion of it being hidden. This example may be followed with success in other places.

The plan adopted in Lichfield Cathedral, by the direction of the late excellent Dean, Dr. Woodhouse, is one that ought also to be imitated where it is practicable. Tablets and small monuments are inserted within the architectural pannels on the walls. By this plan, the pilasters are unbroken, and these features of the building are preserved.

The Abbey-Church at Bath was not long ago literally encrusted with tablets; by a re-arrangement of them, that sacred edifice has been most materially improved^a.

I may here advert to the very serious injury, which has resulted to many of our Churches from the interments within their walls. This practice should be altogether discontinued, except in those cases, where vaults or catacombs have been constructed coeval with the Church, or where they can be introduced with *due regard to the safety of the fabric*. In some of our older Churches, the foundations and piers have been undermined and shaken by sinking graves and vaults too near them, and even gunpowder has been resorted to for the purpose of blasting a rocky bed. The pavement and the pews are thus displaced, and are frequently left in a neglected state, and, what is still more important, the living are brought too closely into contact with the dead.

We may inquire with Smollett "whether the area of a Church should not be kept sacred from pollution, causing us to breathe a gross stagnated air, surcharged with damps from vaults and tombs?" Let us remember how many wise and good men have solemnly protested against this practice, and expressly directed that their own remains should be interred in a Church *yard*. They objected to the House of God being devoted to any other purpose than that of "a house of prayer;" they were mindful of the health of those who survived them, and,

^a Similar improvements have, I understand, been made in several Churches in Oxford; in St. Mary's, St. Peter's, St. Giles's, and St. Michael's. In all these the Monuments have been removed from the Pillars, and in some of them, Windows have been re-opened. The late Dean Cholmondeley was amongst the first of those, who, in his Cathedral at Chester, set the good example of placing Monuments in appropriate situations.

perhaps they indulged the Poet's wish, that many an
"Evening Sun" should

"Shine sweetly on their graves."

Note B, page 19.

I have not here mentioned the erection or even the restoration of a church-yard cross; as the symbol of our faith should never be exposed to dishonour, and this in the present day it is liable to experience. "When will men discriminate between Popery—an invention of modern times, which shrinks from the test of real antiquity—and the primitive Church, which was indeed full of the visible signs of invisible things, in order the better to appeal to thoughtless men; and delighted to present the cross on all occasions to their eyes, that their hearts might be turned to Him who died on it?"

"When men, in these days, declaim against, not the erection of a crucifix, but even the ornament of a cross, as proofs of a spirit hostile to that of our Reformers, and of an inclination to Popery, they speak in utter ignorance of history. All these things may be wrong, and let them so be proved, but against them the authority of our Reformers cannot be quoted—no—nor even that of the Lutheran Reformers^b."

Note C, page 19.

Many of our Churches may not to this hour have recovered the devastation, which took place in the Great

^b Quarterly Review, vol. lxiv. p. 333.

^c Hook's Visitation Sermon, p. 128.

Rebellion. In Dowsing's Journal, we find orders given for "levelling the chancel," and "levelling the steps;" and considering the spirit in which those orders would be executed, we can well imagine in what manner, if at all, these acts of sacrilegious violence would be "amended," as was sometimes enjoined.

"He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.—But now they break down all the carved work thereof: with axes and hammers.—They have defiled the dwelling-place of Thy Name, even unto the ground.—Yea, they said in their hearts, Let us make havoc of them altogether^c."

Note D, page 23.

The following inscription remains in the Church of St. Lawrence, at Evesham.

MARGRET HAY LATE OF THIS PARISH OF ST. LAWRENS ^{DECEASED}
HEERE HATH PRESENTED AND GIVEN THIS COMMUNION TABLE,
AS HER WIDDOWES MITE, DESIRING ALL GOOD CHRISTIANES TO
IMETATE THIS HER GODLY DEVOCION AND LOVE TOWARDES THE
CHURCH BOTH IN LIFE AND DETH. 1610.

It is a pleasure to state that the "godly devotion" of this poor widow has been "imitated," and that this beautiful Church has been recently restored in a most creditable manner by Mr. Harvey Eginton, of Worcester. The good work that is going forward under the direction of the same skilful architect at Stratford-upon-Avon,

^c Psalm lxxiv. 6—9.—See Life of Archbishop Laud, by Le Bas, p. 184.

deserves especial notice. The noble Church of that town will shortly be presented to us in its state of pristine splendour, and the inhabitants deserve the praise of every lover of our ancient Architecture, for exercising a liberality worthy of past days. Let me suggest the propriety of moving two monuments attached to the eastern wall: they grievously offend the eye, and if an altar-screen be contemplated they will interfere with it.

It would seem that even in the days of William of Wykeham, domestic luxury had the same absorbing influence upon some laymen, as it has had upon succeeding generations. These men did not escape the lash of Chaucer.—“His aulter is broke, and low lithe in point to gone to y^e yearth, but his horse must been easie, and hie to beare him ouer great waters. His chalice poore, but he hath rich cups. No towayle but a sheete, there God shall been handeled: and on his meat borde there shall been borde clothes and towelles many paire. At masse serueth but a clergion: five squiers in hall. Poore chauncell, open holes in every side; beddes of silke with tapites going all about his chambre. Poore masse booke and leude chapelayne, and broken surplice with many an hole; good houndes and many, to hunt after harte and hare, to feede in their feestes^d.”

Note E, page 31.

“I laboured nothing more than that the external public worship of God (too much slighted in most parts of this kingdom) might be preserved, and that, with as much

^d Testament of Love. Edit. 1602.

decency and uniformity as might be. I evidently saw that the public neglect of God's service in the outward face of it, and the nasty lying of many places dedicated to that service, had almost cast a damp upon the true and inward worship of God, which while we live in the body, needs external helps, and all little enough to keep it in any vigour*."

Hard measure indeed was dealt out against this Prelate. Amongst other proofs of his "traitorous practices to alter and subvert God's true religion," the following was adduced—"That in his own Chapel at Lambeth, he had repaired the Popish paintings on the windows, that had been destroyed at the Reformation and made up the history of Christ crucified," &c. &c. "The Archbishop allowed his repairing the windows and making out the history as well as he could, but not from the Roman Missal, since he did not know the particulars were in it, but from the fragments of what remained in the windows since the Reformation†."

Note F, page 34.

The mother-country may take example from her offspring. Mr. Caswall in his work on "America and the American Church," tells us, that at Hartford, in Connecticut, a Church of wood has been sold and removed, and that a splendid Episcopal Church of stone has

* Autobiography of Archbishop Laud, p. 342. (Oxford, 1839.)

† Neal's History of the Puritans, ii. 302.

been erected in its stead, at an expense, of not less than £20,000. "The interior (he adds) is in perfect keeping with the exterior; *all is rich and solid*, without any superfluous or trifling decorations. In one of the windows is a striking painting of the Ascension^s."

This writer also speaks of New York as a fountain of benevolence, and that "many of the wealthiest merchants habitually devote a tenth part of their incomes, and sometimes much more, to religious purposes^h." So soon as this good rule is followed, and it is one which the best of men have both practised and recommended; when we are no longer satisfied with doling out neither more nor less than the accustomed sovereign; we may hope to see Churches like those of Newark, Grantham, Louth, and Boston, once more rising in our land.

We may contrast the frigid reception of Sir R. H. Inglis's motion in the last Session in favour of Church Extension, with the conduct of our forefathers, when a proposition of a similar kind was submitted to *them*. Swift, in his Examinerⁱ, remarks, that "the Parliament takes the necessities of the Church into consideration, receives the proposals of the Clergy met in Convocation, *and, amidst all the exigencies of a long expensive war, and under the pressure of heavy debts*, finds a supply for erecting fifty edifices for the service of God. And it appears by the address of the Commons to her Majesty upon this occasion, (wherein they discovered a true spirit of religion,) that applying the money granted to accomplish so excellent a design, would, in their opinion, be the most effectual way of carrying on the war; that it would (to use their own

^s P. 146.

^h P. 156.

ⁱ No. 42, 24th May, 1711.

words) be a means of drawing down blessings on her Majesty's undertakings, as it adds to the number of those places, where the prayers of her devout and faithful subjects will be daily offered up to God, for the prosperity of her government at home, and the success of her arms abroad. —

"Since the Restoration, the increase of trade, the frequency of Parliaments, the desire of living in the metropolis, together with that genius for building which began after the *fire*, and hath ever since continued, have prodigiously enlarged this town on all sides, where it was capable of increase; and those tracts of land built into streets have generally continued of the same parish they belonged to while they lay in fields; so that the care of above thirty thousand souls hath been sometimes committed to one Minister, whose Church would hardly contain the twentieth part of his flock.—Some few of those parishes have been since divided; in others were erected chapels of ease, where a preacher is maintained by general contribution.

"Such poor shifts and expedients, to the infinite shame and scandal of so vast and flourishing a city, have been thought sufficient for the service of God and religion, as if they were circumstances wholly indifferent.

"This defect, among other consequences of it, hath made *schism* a sort of necessary evil; there being at least 300,000 inhabitants in this town, whom the Churches would not be able to contain if the people were ever so well disposed.—I believe there are few examples, in any *Christian* country, of so great a neglect of religion."

How vitally important is it, that both united as a body, and in their individual capacity, Churchmen should now

exert themselves strenuously in multiplying Churches throughout the length and breadth of the land. We live in eventful days, at a crisis mighty for evil or for good; and in promoting the cause of sound religion and useful learning, the Church will assuredly be the most powerful agent, and her children must own their deep responsibility as instruments in the hands of the Almighty. I close this work with the following observations from the pen of a gifted and valued friend, which will be admired as much for their beauty as for their piety and wisdom. "No mere legislative enactment, even of the most unexceptionable character, can avail for the support, or even for the preservation of the Church, unless, aided by her divine Head, she be true to herself—unless, strong in His protection, she will arouse herself to strenuous exertion. And this leads me, next, to a very pleasing field of observation. That she has so aroused herself—that an amended spirit has been awakened within her,—few, I think, will be disposed to deny. And if it be true, that this effect could hardly have been looked for in times of calmness and stagnation; if it was necessary that the waters should have been troubled, before the healing virtue could be imparted to them;—if this be so, we readily confess that it may be good for her, that she has been in adversity. It may have been mercifully ordained, that she should be buffeted with the rude shocks of hostility, that she might be excited to vigilance and activity;—that much external support, on which she was wont to lean, should be withdrawn, that she might be taught to know her own intrinsic strength;—that she should be driven to appeal from adverse or coldly-attached rulers to her own children, that she might learn the firmness of their fidelity, and the warmth of their love toward her;—in a word, that she

should be convinced by experience, that her best protector is Almighty God, and that it is her truest wisdom to put her whole trust and confidence in His mercy^k."

^k A Charge delivered to the Clergy of his peculiar jurisdiction, by the very Reverend the Dean of Chichester. (1839.) p. 12.

THE END.

OXFORD :
PRINTED BY I. SHRIMPTON.

